

the Beacon



March 1967

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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*The editors do not necessarily endorse all statements made by individual
authors in these pages*

PRICE: Six issues	...	...	...	...	U.S.A.,	\$3.50
					U.K.,	£1 5s
Single copy	...	...	...	...	U.S.A.,	60 cents
					U.K.,	4/6

*Countries outside the sterling area the equivalent of the U.K. price
(a free sample copy may be obtained on request)*

Published by Lucis Press Limited, 128 Finchley Road, London, N.W.3, U.K.

U.S.A. address: Lucis Publishing Company, 866 United Nations Plaza,
Suite 566-7 New York N.Y. 10017

THE CHRIST AND THE BUDDHA

ONCE more we approach the period of the three great spiritual festivals in the annual cycle, the Festivals of Easter, Wesak and The Christ. These occur at the full moons of Aries, Taurus and Gemini; they will be celebrated by special meditation meetings in New York, London and Geneva on March 25th, April 23rd and May 23rd. Many other groups hold meetings in towns, cities and local communities all over the world at the time of these festivals. These groups united in meditation, aligned with the Hierarchy and the Christ and responsive to the "uniquely available" energy flow, together establish a channel for the communication of light, love and spiritual power throughout human consciousness.

The *Festival of Easter* is the festival of the risen living Christ, the Teacher of all men and the head of the spiritual Hierarchy. The Christ is the expression of the love of God, and the embodiment of the great cosmic principle of the will-to-good, essential love. At this festival the spiritual Hierarchy, as the heart centre of the planet, is recognised and the nature of God's love emphasised.

The *Festival of Wesak* is the festival of the Lord Buddha, the spiritual intermediary between the highest planetary centre, Shamballa and the Hierarchy. The Buddha is the expression of the wisdom of God; he is the embodiment of divine purpose which, at the exact moment of the Taurus full moon, he releases for the blessing of humanity into the custody of the Christ.

The *Festival of the Christ* is the festival of goodwill, the festival of the spirit of humanity aspiring towards God, seeking conformity with the will of God and dedicated to the expression of right human relations. This is a festival of deep invocation, of a basic aspiration toward brotherhood and human unity, representing the effects in human consciousness of the combined work of the Christ and

the Buddha. This festival is also celebrated as World Day of Invocation when a sustained emphasis is placed all around the world on the understanding use of the Great Invocation as a world prayer.

We know that spiritual principles and energies must be anchored in form and worked out on earth, and we know that to have effective results we identify and work with the spiritual forces responsible for producing results in human affairs in line with the plan of Hierarchy. At the Festival of Easter we co-operate with the forces of restoration; at the Festival of Wesak, with the forces of enlightenment; and at the Christ's Festival with the forces of reconstruction.

In terms of our day-to-day lives and human affairs we need a *restoration of purpose*, a new sense of direction and of values worth the application of our energies and the dedication of our lives. We need *mental enlightenment* resulting from love and wisdom combined within an awakening heart responding to the needs of humanity. We need the *reconstruction of national ways of life* to conform more realistically to the will-to-good for the whole of humanity, and less to national self-centredness and self interest.

We can work with these subtle forces, therefore, in practical objective ways, concretising in form the specific qualities and principles embodied in the flow of intangible energies. These are our objectives as we participate in the work of the three festivals.

As the human personality becomes integrated as a unity, which is increasingly the case today, it also becomes sensitive to the impact of spiritual energies, open to impression by the soul, and capable of right response. Let us place our focus here during these festivals, invoking the soul of humanity and anticipating adequate results. The Christ and the Buddha in perfect co-operation open out the way.

Expansion and Inclusion

by Djwhal Khul

Hint Seven. "One of the marks of readiness for initiation is the ability to see the expanding and inclusive Whole, and to note the law which is transcended when the part becomes the Whole."

THIS sentence, with its many implications, is more than a hint, though two deeply significant hints are contained therein. It is a statement of individual, group, planetary and cosmic import, and is the one hint out of the many which I have given to you in my various books and in these more particularised instructions which has a definite application for every single and isolated initiation. It is capable of indicating to the initiate, no matter what initiation he may be taking from the lowest to the highest, his readiness to undergo the expansion of consciousness which each initiation involves, the nature of the expanding vision with which he will then be confronted, and the higher reflection of the law or laws which initiation enables the initiate to grasp and thereby relinquish the laws which have hitherto governed his conduct and which have conditioned his realised life experience. Those laws he perforce continues to obey, as a member of the human kingdom, but *his consciousness* is not conditioned by them but is rapidly becoming subservient to a higher and a much more deeply spiritual law.

Some of the more obvious meanings of this seventh hint it might profit us to consider. Its significance is, however, something which will be revealed as a result of initiation . . . There are, needless to say, nine esoteric interpretations of this hint, corresponding to the nine initiations. This sentence both in its individual, tonic and orchestral sounding forth, carries information and illumination even to the planetary Logos when it is uttered during any cosmic initiation that the planetary Logos may be taking, and which he is now doing.

This hint is working out today in the consciousness of humanity as a whole: the reason for this is that the perfected personality of Sanat Kumara, focused at present in his creat-

ive throat centre, humanity, is reverberating to the orchestral effect of the formula which embodies this hint from the cosmic angle. To this I need not further refer, for you could not understand. Nor do I to any great extent, brother of mine, being but an initiate of the fifth degree. The reason lying behind all this is that the planetary Logos in this particular world cycle is undergoing an initiation which will shift his focus into the hierarchical centre, into that centre of energy which we call the Hierarchy; from that point of attained focus he will submit to the cosmic initiation for which his planetary work, creative and magnetic, has prepared him. As he, in his own essential nature, makes progress, every phase of his manifesting body, his expressive personality, is involved, with the emphasis of the conditioning energies working out through the two centres at this time pre-eminently active; i.e., the centre which we call the race of men, humanity, in which the energy of intelligence is focused and critically active, and the centre where the love of God is demonstrated, the Hierarchy. In these two centres a great activity is on the move and a vital expansion or moving outward is taking place.

Remember, brother of mine, initiation ever connotes activity, intelligent understanding, focused attitude, deliberated movement, conditioning new *rapports* and the attainment of a new and greater ring-pass-not in consciousness.

Leading Inferences

Let me list the leading and quite obvious inferences contained in this seventh hint, reminding you that each separated phase, statement or concept is only the basis or foundation for a new and further understanding.

Each grasped inference is like a seed thought in an ordered, concentrated and successful meditation. It is well to remember that the initiate, prior to and during any initiation, has attained a mental attitude of the utmost concentration; this point of tension is something of which you know, as yet, little, and yet you glibly use the words: **Meditation and Concentration**. Temporarily, and in order to move forward and at the same time to leave behind, the initiate becomes a "static point of concentrated contemplation." He then stands before the Initiator in an intense interior pre-occupation with the world of significances. He only moves forward again, dropping then the static attitude, after the application of the Rod of initiation. His ability to contemplate significances rests upon his trained capacity to move with ease in the world of meaning, the major task which confronts all of you at this time. The objective of the first two initiations is to enable the initiate to live in the world of meaning; the objective of the next four initiations, up to and including the sixth Initiation of Decision, is to enable him to live in the world of significances. This must be carefully borne in mind when pondering upon the temporary static condition of the initiate as he stands in the hall of initiation.

Points to Remember

Here are the points which must be consciously noted in the hint under consideration; each of them veils a deeper meaning and can convey a vital esoteric significance. Let me quote this hint again in full:

"One of the marks of readiness for initiation is the ability to see this expanding and inclusive Entity, and to note the law which is transcended when the part becomes the Whole."

I prefaced this statement by the words that "the unit, the individual and the part are always viewed in relation to an expanding and inclusive whole." Let us consider this statement in detail :

1. *The marks of readiness for initiation:* What, my brother, are these marks? For what signs does the Master look before he presents his disciple to the initiator? Are these marks to be seen present in the three bodies in the three worlds? Or are these marks only to be seen in the body which will be primarily affected by the initiation to

be undergone? Initiation affects both the consciousness and the form, each in a different manner; the difference is brought about by the effect of the inflowing spiritual life and the divine will upon the two differing types of substance. Forget not, that in this solar system all that we know, even of the very highest aspects, are substantial, because our seven planes, if I may reiterate this basic fact, are the seven subplanes of the cosmic physical plane, a fact which is often forgotten in the loose use of the word "spiritual." Again, can the initiate himself recognise and register the marks of fitness? These are all questions which you must answer before you can pass on to a deeper meaning and significance.

2. *Ability to see the expanding Whole.* This leads naturally to the inference that, from a point of limitation, the initiate becomes aware of more than he ever before realised was in existence, and this he grasps up to another point of limitation. You have, therefore :

- a. Recognition of past attainment, leading to a point of temporary static expectancy.
- b. Recognition of a capacity, hitherto unrealised, to see that which has hitherto escaped conscious registration.
- c. Recognition of a movement of an expanding nature which increases the range of the initiate's vision and which indicates a new area, both of future conquest, from the conscious control angle, and of service. This recognition will end the moment of acquiescent waiting, and inaugurate a new cycle of deepened hierarchical activity.
- d. *Recognition of the limit of the permitted expansion of consciousness*, with a simultaneous recognition that the widened periphery of consciousness and of activity of which the initiate has suddenly become aware indicates the borderline of a still further expansion. This, when later undergone, will enable the initiate to grasp the true significance of the words "the Whole." Area after area of the Body of him "in whom we live and move and have our being" is steadily revealed to the progressing initiate until some day, to quote the words of Christ, he "will know, even as he is known." He will then be granted a vision, dim and distant though it well may be, of that which expansion means to the planetary Logos, those fields of divine activity which lie outside our planetary ring-pass-not. For their understanding, and for freedom of movement within those areas, all the past has prepared the initiate, and in the unfoldment of the three divine aspects of intelligence, love and will, the disciple

or initiate has been creating the instrument and developing the faculties which will enable him to move out into solar or cosmic spheres of action, via one or other of the seven Paths; with these I have dealt as far as now is possible in the last volume of *A Treatise on the Seven Rays, Vol. V.*

- c. *Ability to see the . . . inclusive Whole.* This is the practical angle of the above mentioned reality. The initiates consciously includes in his thinking this new area of the divine Life to which any particular initiation can introduce him. Seeing, recognising and registering the vision and recording the expansion in his consciousness is not enough. The initiate grasps the fact that he is presented with a widened and widening field of service for which he has the equipment, or at least the latent capacity; he begins to establish those conditions which will enable him to make his magnetic aura adequately inclusive and competent within the new field of revelation.

Transcended Law

3. *He notes the law which is transcended.* The simple illustration of this can be given here in terms of the teaching to be found in *A Treatise on Cosmic Fire*. As a human being, the disciple was ruled and conditioned by the cosmic Law of Economy, along with its various subsidiary laws which were active and conditioning in the three worlds of human evolution. This law is the basic law of nature and of the natural evolving man. After the first initiation, he comes under the Law of Attraction which carries and wields the energy of love and, though the Law of Economy is then abrogated, it preserves an habitual control over the habitual process of the form vehicles which are now used under the Law of Attraction; this law works within the

consciousness of man and also within the forms in the service of the Hierarchy. This Law of Attraction is a major soul law.

Later, after the fourth initiation, the disciple comes increasingly under the Law of Synthesis, which is the major law of the Spirit in the universe. His capacity then to include rapidly develops and his sense of awareness can, after the sixth Initiation of Decision, begin to range in an extra-planetary fashion. The meaning of all this may be only theoretical, as far as your understanding may be concerned; its significance must be carefully sought and this will not, by any means, prove an easy matter. Revelation will, however, come if you study what is said about these three major laws in *A Treatise on Cosmic Fire*.

4. *The part becomes the Whole.* This phrase marks a consummation, and all initiate-consummations are unexpected and even staggering in their import. Upon these words I do not care to enlarge. Their familiarity is such that they are necessarily meaningless to the average esoteric student. We say the words glibly and they voice a vague objective. Nevertheless, they veil and signify the most tremendous experience of which the human consciousness is capable, and one which looms with increasing magnificence during each successive initiation. They infer, to sum it all up, participation, consciousness and co-operation in the thinking and the planning of the planetary Logos. Ponder upon the importance of these words and upon what they signify in relation to the human being.

from DISCIPLESHIP IN THE NEW AGE,
VOL. II, pp. 418-423

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Initiation and the World Crisis

by Max Payne

Once group consciousness becomes a reality, the combined consciousness of mankind will have the strength to receive the impulse of divine will, the enlightened soul will be liberated and further initiations will result.

INITIATION and the world crisis, is there indeed the slightest connection? The esoteric student who pores over *A Treatise on Cosmic Fire* or *The Secret Doctrine* may indeed be fascinated by the information about the grades of initiation given in such books, but he must sometimes wonder if his interest is not just a little frivolous. Of course it is of importance to learn that mankind passed through the first initiation in the evolutionary past with the emergence of self-consciousness. The second initiation is passed when control over the energies of emotion and desire is achieved, and man knows himself to be other than his immediate feelings. The esotericist may perhaps allow himself to hope that he has come this far at least. But we are told that the third initiation is taken only when the mind is brought under the control of the soul and can be held steady in this higher illuminating light. This is the immediate goal of all the techniques of concentration and meditation that have been taught from the time of Patanjali to the occult schools of the present day, and it does not require much humility for the average esoteric student to admit that this is a portal through which he has yet to pass. Since then the objective is so clear before us, and there is so much to do to attain it, why should we waste time considering further initiation even further beyond the limits of our experience? Indeed in such studies are we not really indulging idle curiosity rather than searching for enlightenment?

However there are perhaps reasons why we should consider the question of initiation very seriously indeed. The grades of initiation reflect the levels of energy which go to make up the totality of cosmic Being. In our total vision of reality it is necessary for us to realise that there are Divine Entities taking initiations whose meaning must transcend human

imagination, and yet at the same time these same Beings are but as atoms and cells in the Life of a yet higher order of Divinity. And conversely as they are to us, so are we to the tiny lives that compose our own being. This is the vision of Infinity, and to the truly self-recollected this must be as present at the breakfast table or the office desk as in the starry sky or the panorama of the Himalayas.

There is though a second reason why the relatively incoherent minded esotericist who has not yet taken the third initiation should nevertheless consider the implications of the fourth. It may well be that the world crisis has reached such a point that those who approach the third initiation may be "spiritually pressured" to take the fourth as well.

It is obvious that we live in a time of rapidly accelerating progress in material things. The radio, the motor-car, the airplane, nuclear power and all the other marvels of electronic engineering have all been brought about within the lifetime of the older members of our own society. And if the pace in Western Europe and North America has been fast, in Africa for instance, it has been breathtaking. Some of the newly independent states have been compelled to move from the Stone age to the Nuclear age in one generation. When Jomo Kenyatta was born, his parents had never even seen a wheel. He now heads a nation whose influence is significant in an age of jets, transistors, and space satellites.

Equally it is a platitude to remark that this age of material progress is also an age of crisis. A list of current problems is at the tip of anyone's tongue: the world population explosion, the increasing separation between rich and poor, the spread of nuclear weapons, the exhaustion of natural resources, etc., etc. And to these physical crises we can add the emotional crises which have led to the rise in

crime in most civilised nations, and the increasingly morbid preoccupation with sex and violence. In turn these physical and emotional tensions can be regarded as outward expressions of a profounder mental crisis. The rise of science and the collapse of traditional religious dogma have coincided to give man titanic technological power at a time when he is apparently losing faith in the meaning and significance of his own existence. The 20th century is brilliant but hollow. On the outside there is dynamic progress, but within lies a dark vacuum.

Outer Surface of Spiritual Purpose

To the illumined intuition of countless saints and seers however, all this turmoil on physical, emotional, and mental levels is but the outer surface, imperfectly understood, of a spiritual purpose which pervades the entire universe. This is the witness of the "Perennial Philosophy" which has existed from most ancient times up to the present day. But those of us who accept this witness should ask ourselves whether there may not be an "intuitive crisis" as well. Just as underdeveloped parts of the world have been catapulted into the scientific age without the relatively long period of preparation enjoyed by Western Europe, so on another level, the occultists, mystics, and men and women of goodwill may be pushed forward along the path of spiritual progress almost despite themselves. The negative physical, emotional and mental tensions of our time are invoking a positive spiritual pressure at the level of the illumined intuition. There may be no other answer to the searching and terrible problems of the 20th century other than the vision that humanity is one. And this cannot just be a pious dream or an idealistic formula. The leaders of the race must see and know as a matter of clear intuitive vision that the souls of men are one in spiritual essence. Therefore despite all the dangers of over rapid spiritual development, and the fatal ease with which the human race can pervert the highest for the service of the lowest, the Hierarchy, the Elder Brothers of mankind, may have no alternative but to accelerate the progress of those who are treading the path of spiritual enlightenment. The aspirant on the path seeks

to align the three-fold vehicle of mind, emotions and body with the light of the soul. But when that alignment takes place, he may become aware, not only of his own soul at the apex of his conscious being; he may also attain the liberated vision of the whole fourth intuitive (buddhic) plane, and in that light perceive the real meaning of the unity of the souls of men. Technically speaking the third and fourth initiations may come at once.

The crisis of humanity at this present time may therefore be the prelude to the emergence of "group consciousness." But what is group consciousness? Perhaps the answer can be partly suggested by analogy with other crucial developments in the history of mankind, the emergence of civilisation, and the rise of science. Civilisation arose when mankind began to co-operate together in groups larger than a family or a tribe, fifty men in a tribe is simply the sum of fifty hunters; a group of 5,000 is an embryo society with a king, priests, craftsmen and soldiers, and all the cultural diversity and intensity which specialisation brings. Pushing the analogy one stage further into biology, the contrast is like the difference between the association of a few simple cells to make an undifferentiated slime, and the association of many cells to make a complex animal with nerves, brain and digestive organs.

The unity in diversity which is the hallmark of a civilised society makes it possible for some of its members to think as well as to do, and so comes about the invention of writing and mathematics. With the invention of symbolic notation the progress of mankind leapt forward. Just as a common speech produced primitive human society, so writing made true civilisation possible. Human knowledge became liberated from the limitations of the individual mind; at one stroke the sum of what was known became vastly greater than the memory of the wisest man. It is significant that the leap forward of civilisation from about 3,500 B.C. onwards coincides with the earliest discoveries of written records. Thus the rise of civilisation depends on the physical level synthesis of one individual with others to make a society, and then out of this there arises on the mental level a further synthesis whereby the understanding and memory of men and women are linked to-

gether by an impersonal body of written knowledge.

A further liberation into impersonality and objectivity came with the rise of science. The limitation of science is its concern with external material phenomena, but within those limitations the true scientist must show unselfish detachment of mind, and humility in the face of the objective structure of scientific knowledge. The regulative principle which has guided science for 300 years was given its clearest statement yet in part of Einstein's Theory of Relativity : " That is true, which is true for all possible observers." Which is to say that the ultimate system of scientific law is that system which explains what each observer sees from his own particular viewpoint, but which explains each particular perspective in terms of a universal system which transcends the separate individual viewpoint. In this way, by explaining all, knowledge is liberated from each, and becomes impersonal and universal. With this discipline of impersonal objectivity and synthetic understanding the mental inquiry of science has in but a few centuries transformed our view of the physical universe and has altered the whole structure of material civilisation as a by-product.

Physical and Mental Synthesis

Now the physical synthesis which has produced civilisation, and the mental synthesis which has produced science are both of them indirect. In both cases human mind communicates to human mind through the physical processes of speech and the perception of visual symbols. But what if mind were to communicate to mind direct ? Suppose an intuitive awareness of consciousness linked to consciousness spread throughout humanity ? Some inkling of what this could mean can again be suggested in terms of the previous analogies. At each level the wider impersonal union enables the individual human unit to reach far higher levels of achievement than it would reach by itself. In rare but authenticated cases, true life *Jungle Book* situations have occurred and human children have been reared by animals. When captured and brought amongst the human race such unfortunates have been unable to acquire human speech and habits. Man outside society is not

man; he is an animal. Again modern man does not have any greater native intelligence than Neolithic man judged in terms of physical brain capacity, but the social and cultural structure of society has enabled him to develop that intelligence far more. A twentieth century schoolboy can solve problems which would have baffled the wisest of ancient Egypt simply because the organisation of scientific knowledge lifts even the beginner above the genius of past times. If the indirect cultural synthesis of human consciousness has been so powerful in its effects, surely the inward and direct synthesis of human consciousness must surely bring the dawn of the new age. A new dimension of conscious awareness will dawn on the face of this planet; the wisdom which fills each individual mind will be the collective wisdom of the whole of humanity, and the love which radiates from each heart will be the calm compassion which flows from the knowledge that mankind is in reality one. We shall love our neighbour, because we shall know that we are our neighbour. Furthermore the unity of many minds into one consciousness must bring a higher order of awareness beyond and above the achievement of any individual mind however excellent. This then is the vision of group consciousness.

Surely today it is possible to feel that we are about to launch out into this new dimension. In *The Phenomenon of Man* Teilhard de Chardin suggested that the whole evolutionary process had led to the creation of a " noosphere " of consciousness enveloping the whole planet, and that by a process of " mega-synthesis " human units would be drawn into a more closely integrated structure as this " noosphere " became self-conscious. This concept received far greater acclaim than might be expected, and from a wider audience than is usually sympathetic to the ideas of occultism, and it is significant that telepathy and the frontiers of consciousness have become respectable subjects of study even in rigid academic circles. The thinking leaders of the race are sensing the raincloud of future possibilities above their heads.

(continued on page 45)

The Externalisation of the Mysteries

by Hugh D'Andreade

"In the beginning God created the heavens and the earth."

(GENESIS 1 : 1)

IN these opening words of Genesis we find three grand ideas : God, the heavens and the earth, which may be said to comprise the whole of Being. For this reason we may translate these ideas into the idiom of the mysteries, thus :

"In the beginning God created the Mysteries and the Externalisation of the Mysteries."

Thus the word "Mystery" gains a new and spiritual significance, contrary to its formal meaning, namely, that a mystery is "beyond human comprehension." This is the definition given in Webster's International Dictionary, Second Edition. According to the divine pattern of creation, however, if the mysteries do not lead to God on the one hand, and to externalisation on the other hand, then they are not true mysteries.

In the first verse of Genesis, "Earth" represents creation in all its majesty and form at a certain point of space and time, our point of being; while the "Heavens" represent that which is above, in short, the mysteries. This truth is further elucidated in the beautiful Prologue of the Gospel of John :

"In the beginning was the Word, and the Word was with God, and the Word was God."

The Word is the Logos, as you know, the Science or Revelation of God, so that we might interpret this great statement thus: "In the beginning was the Word that revealed the Mysteries, and the Word that revealed the Mysteries was with God, and the Word was God." Surely this brings us back to the truth that the mysteries should on the one hand reveal the nature of God, and on the other hand lead to their externalisation.

Revelation Versus Authority

Now all this cuts right across the formal definitions of sectarian authority, because, as we have seen, according to formal, theologi-

cal dogma, a mystery is "beyond human comprehension." Of course this definition came about at a certain time in history when formal theological definitions were deemed important, and when Churchianity was coming into being.

The true mysteries, then, are radical in that they cut sharply across all fixed definitions and dogmatic patterns of thought. They break through all the pretensions of priestcraft; they destroy all the claims of exclusive authority; they pre-empt the literal interpretation as the sole rendering of scripture. For since the mysteries are infinite they cannot be exclusive; they must be all-inclusive, open to all those, irrespective of race or nation, who can receive them with an open heart and interpret them with an open mind.

The mysteries are radical, moreover, because they go to the roots of life. "Radix," as you know, is the Latin word meaning root. The revelation of God is therefore its own radical authority. It is an authority that speaks to the soul and is recognised by the soul. Authority that flows from any other source but the soul is a form of slavery. That is why the disciple recognises only the authority of God in the soul. Philosophy expresses this in its own way by speaking of the authority of Truth.

You may remember that in his last discourse in the upper room in Jerusalem, when the Christ summarised his teachings for his disciples, he spoke of "knowing God."

He said :

"This is life eternal, that they might know thee the only true God, and Jesus Christ. [Hierarchy] whom thou hast sent."

(John 17:3)

According to these words of the Master Christian, the knowledge of God is radical,

*Address given at the Arcane School Conference, New York, April 30, 1966.

or fundamental, becoming externalised as life eternal. Let us recognise, then, that religion, or mysticism, or philosophy, or occultism, or esotericism, or yoga, choose your own term, all have one vital purpose, the understanding of God, in whom we have life eternal.

Now the phrase, "that they might know thee," is an old English phrase which we would express today in a more direct idiom. "That they might know thee," might become, "knowing thee." "This is life eternal, knowing Thee, the only true God."

At the very heart of this whole matter, then, is the declaration that God can be known, and must be known. In other words, disciples everywhere are encouraged to regard God as the Great Knowable, not the great unknowable. Thus God is the Great Mystery ever being revealed, ever being externalised.

Surely this is the meaning of life everlasting, life as an ever-unfolding revelation. For if life everlasting were static, it would be interminable boredom. Life everlasting must be a life of infinite progression, life rising ever higher and higher to expanding reaches of wisdom, a life of greater service, a life of fuller achievement, of ever unfolding joy, a life that goes from "strength to strength," as the Psalmist sings. (*Ps 84:7*).

This is why the mysteries lead to an understanding of life which is ever progressive.

The Silence Preceding Revelation

There is profound meaning in the derivation of the word "mystery." It comes from the Greek word meaning to initiate, and here we come to the heart of the matter, for the concept of initiation implies at the same time the revelation of some mystery. Probing still further into the root of the word "mystery," we find a word which means "to keep silent."

There is divine logic here, indicating that we must keep silent in order to hear a revelation. How simple, yet how profound. As far back as 500 B.C. when Pythagoras had his School in Crotona, those who came to be taught were instructed that their first obligation was to obey a rule of silence. They became silent neophytes for a period which might last for weeks or months.

Why was silence deemed so important then? It is still important now for a fundamental reason. Around and about us today on this little old earth of ours we hear everywhere the discordant clatter of the Great Army of the Voice. The Master D. K. describes the need for silence in that beautiful stanza called "The Listening Pilgrim."

(The Rays and the Initiations, page 763)

"The stormy sounds of all earth struggle, the shrill vibration of the watery sphere, the crashing note marking the place of thought, dims the sound and shuts out the tone."

Only when we still these sounds can we hear the voice of the Soul.

Here, then, as we approach revelation we find that it is necessary to use the spiritual will. For in order to achieve silence one must bring the spiritual will into play. It may indeed be here that the spiritual will is brought to birth, as it were, and the experience of a new spiritual birth begins. When we hear the voice of the Soul in all its grandeur, we begin that process of initiation which finally enables us to hear the voice of God—that voice which Moses heard as I AM THAT I AM.

It is in silence, then, that we first find our intimate relationship with the divine. It is in silence that the mysteries begin to unfold. Here the externalisation of the mysteries begins to take place, and human life begins to reflect the divine.

Here a great expansion of consciousness begins, and interestingly enough the nature of spiritual paradox also becomes clear.

Revelation and Paradox

As we have seen, the mysteries are radical and cut through the pretensions of priestcraft, of authority, of rituals, and so forth. Yet a divine paradox is unfolded at this point, for when the mysteries are revealed then priesthood appears in its beneficent nature. We lose priestcraft and gain priestliness, comprehending the priesthood of man and the true function of priesthood. The necessity for priesthood in a secular world becomes clear, and we become "kings and priests unto God," as the writer of Revelation declares, (*Rev. 1:6*), and as Moses hoped all the people of his nation would become. (*Exodus 19:6*).

The importance of right teaching also becomes clear. In the ancient Hindu teaching it is said, always with humility and reverence, "Guru is God." In our own tradition, according to the Gospel of John, when the doubting Thomas beheld the Godhood of his Master, he exclaimed, "My Lord and my God." (*John 20:28*). To Thomas the mystery of externalisation came in a flash. To us likewise it may come in a flash, or as the result of long, hard work. But whenever it comes, we experience priesthood within ourselves, understand mysteries within ourselves, and all scripture.

Then we respect and admire true priesthood, true scripture, true ritual, true authority, recognising on this level, however, that true authority is of the soul alone.

Our divine authority becomes the light that we see, and none other. Then we radiate that light, which comes from the heart, because we feel divinity within us. Then indeed the mysteries begin to unfold in their due order and all things become possible in the unfoldment of Being. Then we find that the glory which strikes home into our hearts is the unfolding of those "Heavens" created "in the beginning."

Happily, then, we recognise that all approaches to God are open. Then the scriptures of all tongues become illumined, and whatever scripture, whatever mantram, whatever altar, whatever master we touch, the mystery of divinity reveals its full glory.

Silence and the Soul

Even on the threshold of the mysteries, we soon discover for ourselves why silence is so important. Only when we achieve silence do we begin to meditate. When the discordant clatter of the Great Army of the Voice, as well as the discordant clatter of our mundane thoughts, become stilled, then we can listen to the voice of the soul. It is through the soul that we enter into the mysteries, through the soul that revelation comes, through the soul that externalisation takes place.

Great is the mystery of revelation: to one disciple it may seem that the soul appears in its angelic glory; to another it may seem that the Master himself appears. To another no Presence may appear, but only an unmistakable inner surety. To another there may come

the dawn of a great hope. To still another disciple revelation may appear as a formal initiation but whatever the appearance, through all of these experiences the mysteries are externalised. Finally, and this is our theme, externalisation appears as an inevitable process of Being. Then whatever the degree of initiation which may be yours, or mine, or his, or hers, or theirs, the realisation comes that the glory is in the fact of initiation, not in its degree or number. That takes care of itself, under the aegis of the Master.

Then there is no longer any question of status from a mundane point of view; there is only the question of the unfolding glory within our hearts. Paul saw this clearly when he said,

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

(*II Cor. 3:8*)

Such indeed is the way of externalisation.

How true it is then that if the mysteries do not lead on the one hand to the revelation of God, and on the other hand to externalisation, then they are not true mysteries. Of course these phrases, "on the one hand," and "on the other hand," do not indicate opposites; they but indicate a symmetry of being which we find in the right hand and the left hand.

One Truth, Various Idioms

Whatever our technique, whatever our idiom, we externalise the truth which we idealise. Here indeed is a law of profound import: "*We externalise what we internalise.*"

Of course this truth has been stated in other words, other tongues, other idioms, down through the ages. The Master Christian stated it in terms of profound human drama:

"A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."

(*Matt. 12:35*)

One may express this law in psychological terms thus: "The mind takes on the form of that which it contemplates." Due to our progress in psychology a great many people are now beginning to understand this law, though

Patanjali stressed it in his Sutras a long time ago.

Of course there is another law which follows from this fact : "The form taken by the mind determines the quality of one's life." Let us arrange these statements in their right order :

1. The mind takes on the form of that which it contemplates.
2. The form taken by the mind determines the quality of one's life.
3. What we internalise, we externalise.

Of course there is another succinct axiom which reveals the same truth : "Energy follows thought." There is also that well known Hermetic axiom : "As above, so below." Often the tendency is to regard this axiom as a great cosmic law, applicable to the planes and subplanes; but it might be well if we regarded it as a very personal law also.

Externalisation :

Ensoulment and Embodiment

When we recognise that in the divine order of being the mysteries are externalised in us, we do not have to be told by others that such and such a statement is a truth which must be accepted as an article of faith. We know what is true when we hear it, or to be more precise, we know the truth for which we are ready, the acceptance of that truth being its externalisation in accordance with our stage of unfoldment. For we see the truth inwardly, or hear its "note", meeting it as tangibly as we touch the things of the world around us. In this wonderful way the mysteries are externalised in us, and through us.

Then a glorious revelation appears. Initiation for us becomes a knowing process, and not purely a ceremony. We no longer postpone initiation to some hour when, appearing as the hero of a ceremony, we become initiated. That such a ceremony actually takes place on inner levels of thought, in the higher altitudes of mind, no one doubts who knows anything about such matters. But our emphasis undergoes a change. Henceforth we know that we are in process of initiation, hour by hour, day by day, month by month, season by season, year by year, decade by decade.

Of course the mysteries unfold in the order of time, each mystery in its right hour and its right place, but we now comprehend the

underlying process of unfoldment and its continuity. Instead of waiting for a ritual we strive to understand the ensouling process which leads to full embodiment.

We rest back, as it were, on the truth that unfoldment is the fundamental fact of being, and we recognise that manifestation is inevitable. For without manifestation the order of being would become stymied.

"This is life eternal, knowing thee, the only true God . . ." That phrase of the Christ is a fundamental revelation. For knowing must be the primary fact of mind, and knowing is THAT without which there is no conscious existence.

Knowing what ?

Knowing that the Mind of God is the One true Mind, and therefore that revelation is the appearance of this ONE Mind to all individual minds.

Revelation and Right Timing

Now since unfoldment for us takes place at a point of time and space, it is well to ask ourselves: is there a revelation applicable to this day, to this era of humanity's history ? Perhaps we can make our question even more specific: is there a revelation applicable to the esoteric world at this stage of its history ? Is there a revelation likewise applicable to the Arcane School at this stage of its growth ?

Let us enquire, beginning with the founding of the School. Alice Bailey served a specific purpose when she founded this School. It was an important task which I do not need to emphasise in this gathering. But though A.A.B. did many things for the esoteric world, there is one thing in particular for which we can never be too grateful. She gave the esoteric world a new vision of the Christ which it greatly needed.

Of course the world at large needs this recognition too, but the esoteric groups in particular needed her message. Her books for the Tibetan give a staggering amount of information about the Christ. If all her references to the Christ were arranged in a separate volume they would probably fill more than a thousand pages.

A.A.B.'s own book *From Bethlehem to Calvary*, reveals a profound love and understanding of the Christ. In this book one may

see the great heart of a world-disciple shining with love for the Christ. For just as a world-disciple has a more comprehensive view of the Plan than one who does not yet see our world whole, so a world-disciple sees the Christ in a more comprehensive manner than one who does not yet understand him as the World-Teacher, the Head of the Hierarchy.

In this book A.A.B. asserts that the Christ was the first human being to externalise the mysteries in himself. Other teachers had come, she says, and had brought a due revelation at the appointed time. Each teacher in his day symbolised some initiation, but the Christ in his Person—capital P—externalised all the mysteries and initiations destined for our humanity in this æon.

Moreover, with the consistency of spiritual logic, A.A.B. makes it quite plain that for each disciple there is a Calvary on the Way, adding that there is in the end divine glory. There is a lesson here for us: let us not lose sight of the glory when there is pain. Perhaps the time has come for us to emphasise the glory of the Path more, rather than its pain.

Our Keynote

The keynote of this Conference, "Let Purpose guide the little wills of men," points in the direction of this glory, for our planetary goal will be in part achieved when Earth becomes a sacred planet. Much is to be accomplished before Earth is thus transformed, this we know. Let us consider, however, that the beginning of this transformation, its Great Sign, will be the reappearance of the Christ.

When the reappearance was first affirmed by A.A.B. in esoteric terms, it shook the esoteric world to its foundations. For the occult world was quite willing to let the reappearance of the Christ remain in the realm of theological speculation, willing also to postpone it to the end of this planetary cycle, æons hence.

Placing ourselves today in the framework of discipleship, let us see how it applies to us as a group. You know that according to the Ancient Wisdom there was a time when Hierarchy had to retire from the physical scene. For the day came when humanity was so intent on its own newly developed power-of-

feeling that it concentrated only on its own satisfactions, its own elemental emotions. Indeed, the atmosphere became so polluted with emotionalism that it was necessary for a great cleansing to take place, and for Hierarchy to retire behind the scenes.

The question of the reappearance, therefore, is whether this great event should be relegated to an exceedingly distant future, or considered as a possibility in the relatively near future, remembering that the Aquarian age would offer us a great opportunity during the next two thousand years or so. Somewhere within this time, said A.A.B., working as amanuensis for the Tibetan, the Christ could appear if the disciples in the world could do the necessary work, uniting as a subjective group to invoke him and to do the preparatory work in establishing one World Religion, among other World Unities.

Of course this is a mere summary which cannot do justice to the vastness of the topic, but it expresses an essential truth. There are many factors involved: the subjective group of disciples includes men and women of every race, tribe, country, and nation. They stand at the heart of a larger world group called the new group of world servers.

Should not this be our recognition today, a recognition that the time has come for the externalisation of the mysteries? Thus we return to our original thesis that the externalisation is to be expected because manifestation is the order of being.

Let us consider, then, that the externalisation of the mysteries, of Hierarchy, and of the Christ, involve a process which we ourselves make possible by taking a vital part in it individually and collectively, intimately and decisively. Let us no longer consider the mysteries as abstractions. Let us consider them as divine facts which we externalise by being practical disciples, aiding humanity in some form of work adapted to our ability and capacity for service.

Let us take the point of view that we are now engaged in a great externalisation. We are not in process of learning about abstract mysteries, but in process of externalising them. Then when trials appear, when disappointments come, when failure is our portion, when pain is our lot, we know that we are

going through adjustments which will aid in the redemption of the world.

Some of us may be working more subjectively, some more objectively than others. Some of us may be working with more apparent influence. But whether the work is subjective, objective, apparently influential or not-so-influential, we can no longer interpret the externalisation of the Hierarchy as an event taking place "out there," in the world. As disciples we should interpret it as taking place within ourselves, recognising that it must begin with us if it is to take place at all.

We should foster the externalisation by that internal process which evokes manifestation.

We externalise that which we internalise.

We are asked not to concentrate so much on our own initiation, but to turn our attention instead to the initiation of humanity. This is sometimes a surprising assertion. If so, our surprise should be self-evident proof that we need the reminder. Perhaps it can be stated in other terms: Let us externalise the Christ within us, and in so doing help his externalisation in the world.

As the Tibetan says in a single dramatic sentence which summarises this whole theme: "To all applicants the call has gone out to see the Christ as he is, in order (as the New Testament puts it) that "as He is, so should we be in the world."

(The Rays and the Initiations p. 301)

Initiation and the World Crisis

(continued from page 39)

Up to now the whole of this argument has been directed from below upwards, that is from the standpoint of humanity evolving towards a higher form of consciousness or an ever more inclusive unity. This is the point of view of the aspirant along the spiritual path who seeks to reach the serene vision which seems to lie over and beyond the chaos and confusion of immediate experience. However the coming spiritual crisis must bring a revolution in this standpoint. Once group consciousness becomes a reality, the combined consciousness of mankind will have the strength to receive the impulse of divine will. The upward return of divinity locked in matter is the path of evolution, at first slow during the passage of geological time, and then rapid as it becomes the way of liberation for the enlightened soul. In counterbalancing vibration there is also the downward radiance of divinity knowing itself through light, love, and will; this is the involutionary path of creation. In group consciousness the two ways

meet. The man or woman on the spiritual path is no longer the lonely aspirant, he or she is the disciple expressing in outward life the inner spiritual fire common to all. Subjective unity between the knowers of the race and the men and women of goodwill will create a structure of consciousness whereby the descending energies of the divine will spark across and fill the minds of men. The spiritual evolution which was an uncharted and precipitous climb for the path-finders will become a broad motorway in the new age.

The world crisis cannot be solved unless the men and women of goodwill recognise that their separate souls are but sparks of the one divine fire. Nothing less than this deeply perceived inward unity will suffice. This is the need of our time and the questioning turmoil of the twentieth century invokes this answer. But this synthesis of human consciousness is one of the eternal purposes of the Elder Brothers of the race. The pressures from above and below combine, and we can but hope that those in incarnation today are ready to meet this challenge. Mankind is ready for a new quantum jump in consciousness, and from this new level initiations which today seem distant will tomorrow be within the reach of advanced humanity.

The Great Pyramid

An Ancient Signpost Towards the New Age

by Evelyn Swanepoel

Introduction

DURING the past twenty years a spate of books has come forth giving various theories about that stupendous structure, the Great Pyramid of Egypt. This increase of interest may be due to the fact that the Pyramid has become modern Egypt's chief show-piece for tourists, the interior being illuminated by electric light and reflectors, with gangways set up for their convenience. Now loud voices and feminine squeals of fear echo through the long-silent inner passages, most of which are very low and narrow.

During the last century archaeological interest began, and up to the present experts have taken it for granted that this great pile was intended to be a tomb for one of the Pharaohs, Cheops of the IVth historical dynasty, also known as Khufu, who had his name carved on the outside. This is an instance of what the *New York Times* once described as follows: "An expert is one who avoids all the small mistakes as he sweeps towards the great fallacy." But today fuller evidence is coming to the surface indicating that the Pyramid was never built as a tomb, that it is much older than the IVth historical dynasty, and that the Greek name "Cheops" carved on the outside is no proof that it was intended as his tomb. Manetho, the ancient Egyptian Priest, though not always reliable, is recorded in a Greek translation of his writings as stating that "inscriptions in stone have no significance" while William Kingsland points out, in his valuable book *The Great Pyramid in Fact and Theory*, that "such scrawling was a common practice among the ancients as in modern times." Herodotus also stated that "Cheops plunged into every kind of wickedness" and therefore can hardly be thought of as planning so stupendous, scientifically accurate and spiritually symbolic a structure as the Great Pyramid. Kingsland further sug-

gests that the name of Cheops on the outside merely indicates a gesture of vainglory with the aim of immortalising his memory in connection with so magnificent a structure.

So much for the popular theory as to the building of the Great Pyramid on the edge of the vast Libyan desert. For the rest, and in order to clear the ground a little further, Kingsland's words are once more to the point. He said that some experts' accounts and calculations are "too fearful and wonderful to believe, and obviously adapted to their own theories." As these words apply very aptly to a theory in a recently published book perhaps it may be mentioned as a light touch in this introduction to a serious subject. The author, following a fantastic notion that contradicts the finding of all sciences, ancient and modern, maintains that a series of moons came crashing into the Earth every now and then through the ages thus producing the known changes in the Earth's land-masses and oceans. The author then gives it as his opinion that the Great Pyramid was built as an ancient air-raid shelter for protection during these antics of imaginary moons.

The Ageless Wisdom

Perhaps therefore the time is ripe for some brief notes on the Great Pyramid (hereafter called just "the Pyramid"), based not on strange and wonderful human theories but on what is widely recognised today as the Ageless Wisdom, a vast and inclusive record of ancient records from many sources, from the dim past up through the ages to the present time when its records are proving true in many fields of thought, world happenings and scientific discoveries. These records are outlined in many books of deep interest, though not easy reading because on esoteric lines, but bringing illumination to readers during the past forty years. They indicate the continuity

of religious, scientific and philosophical teachings coming through world religions, sciences, epics and ancient legends of many lands that embody the spiritual and material history of the planet and humanity from the earliest times. Through a universal symbolism they point to man's past, his potential future development and expanding consciousness that can eventually transform this troubled world if human effort and right thinking succeed in pulling through the present transition stage and planetary crisis (See book-list at end of these notes). It has been truly said that "God helps those who help themselves" but it is primarily true that the Christ, and the spiritual Forces of the planet are ever waiting the opportunity to give higher help as at the present time. This is no pipe-dream, and human effort on spiritual as well as material lines is spreading in spite of, and perhaps because of the present upheavals on all sides.

The Ageless Wisdom deals with vital facts, subjective and objective, for those with unbiased minds who strive to think clearly, study, meditate and pray, those who love their fellow human beings and begin to recognise a divine Plan that is not any human theory. It must then dawn on the mind that "God has never left Himself without witness" and that there was no period of the world when humanity was lost, benighted and without spiritual help and teaching. It is this continuity of help through many channels that the Ageless Wisdom sets forth, and as culminating in the supreme expression of the love of God, 2,000 years ago, love that is not emotion but pure understanding of all that is in man, thus bringing the beauty of compassion. It is this recognition that helps and inspires many at this time of questioning, seeking and searching for meaning and purpose in life.

This divine Plan also outlines the laws that guide the universe and humanity, laws that explain the cause and cure of suffering, and the need for many successive births and deaths as but so many opportunities bringing new experiences leading towards expanded consciousness and fuller understanding on the endless and ever-ascending path of life, the path that leads us all "from darkness to Light, from the unreal to the Real and from death to Immortality." Today this Ageless

Wisdom comes as water to thirsty men in an arid desert, and is portrayed in the symbol of the swiftly incoming Aquarian Age, the symbol of a man carrying a jar of fresh water on his shoulder to pour forth for thirsty humanity. This Ageless Wisdom cannot be ignored today, and from ancient times the words of Seneca, the great Roman initiate, come to us with blazing significance :

"Enlarge thy vision if thou would'st see the truth . . .

Deem that not held by local bonds of space
Which owns the universe for dwelling place,
Nor bound by time which hath the power to see

Through ages past and ages yet to be."

In the present century another Teacher of the Ageless Wisdom, Djwhal Khul, has also written :

"Modern history constitutes only one page of a vast historical record . . . Information about this must be sought in the many scriptures, in ancient monuments, in the science of symbols and racial myths and in inherited and transmitted legends".

And here let us remember that myths and legends are not merely primitive fancies as the words are popularly used. As Sir Compton Mackenzie has said :

"History is rooted in myth and legend, and mythology and legend are rooted in fact."

The late Canon R. J. Campbell has written still more clearly :

"Myth and legend are truer than history for they take us to the inside of things whereas history only shows the outside."

The Ancient Origin and Building of the Pyramid

To understand something of this it may be helpful to sketch in the background. Modern Oceanography is now finding evidence of submerged mountain ranges extending from the North Atlantic southwards, curving eastward round South Africa, across the Indian Ocean and upwards towards the East Indian Islands. This horseshoe of submerged mountains, with their summits as the many Atlantic islands and those elsewhere, is becoming recognised by science as evidence of a submerged continent known to the ancients as Atlantis, until recently ignored by geographers and still overlooked by academic pundits. Yet a modern writer states what many ordinary people of intelligence are beginning to recognise today. In *The Story of the Oceans* the author says,

"whole continents are known to have sunk beneath both the Pacific and the Atlantic."

In the Ageless Wisdom this is a *sine-qua-non* in the history of the Earth and its races, and the most westward parts of Atlantis that were not submerged are said to be north, central and south America of today, the main part of the ancient continent having been submerged in a series of cataclysms.

In those western parts of Atlantis about 1,000,000 years ago the great Toltec and Mayan sub-races of the main Atlantean race reached a high state of development. The relatively childlike masses of the people were instructed by divine Teachers and spiritually advanced Priest-Kings who were the original Incas of what was then the vast territory of Peru, extending over much of south and central America and modern Mexico. They promoted a high state of culture and civilisation based on scientific and spiritual knowledge, with a simple form of religious teaching for the less advanced, and the symbol of a golden Sun-disc representing the source of light and life. But to the more advanced they gave the concept of Cosmic Fire with the symbol of an ever-burning flame in a metal bowl held in a tripod in the inner sanctuaries of the Temples attended by "Vestal Virgins" of the time.

But with the passing of the ages this great race declined under attacks from another branch-race, the evil and literally blood-thirsty Aztecs from eastern parts, now the region of Algeria. They totally destroyed the Mayan civilisation in what is now central America and Mexico, and overran the vast territories of the Toltecs, driving many westwards into the fastnesses of the Andes Mountains.

During this Aztec invasion, and from about 400,000 B.C., various waves of Toltecs also began to move eastwards as parts of Atlantis began to sink. They settled on the north-east corner of Africa that is now Egypt. There they formed a colony in this new land then rising above the sea as Atlantis sank, and became the ancient Egyptians. More ages passed, and about 210,000 B.C. foreseeing the final cataclysm that would submerge most of Atlantis, the Toltec divine Teachers and Priest-Kings, with a group of initiates, made plans to save the wisdom teaching and mys-

teries for posterity.* They knew that in the newly risen land to the east there was a great plateau of rock rooted in a deep strata of the Earth's crust, and on this foundation they planned to build a symbolic monument embodying the teaching of the Ageless Wisdom, and as a centre for the mysteries. Then they too moved eastwards to this new land and there founded the first divine and pre-historic dynasty of Egypt under the guidance of a great initiate known in Atlantis as Har-Machu, and in later times as Horus I, Heracles in later Greece, and Hercules in Roman times. Then the building of the Great Pyramid began near the eastern edge of the plateau of rock, utilising scientific knowledge of sound and mathematics, the former still unknown to modern science, although its study is now beginning.

This origin of the building of the Pyramid is borne out by ancient traditions, those of the later Egyptians, ancient Greeks and Hebrews, all confirming that the Pyramid was built under the direction of "wise men from another country." Plato also recognised the first pre-historic dynasties, and the Jesuit Father, Kirsher, wrote about them in his *Ædipus Egyptiacus*. Of the Pyramid Josephus wrote:

"After perfecting the study of astronomy and other sciences wise men set out for Egypt from another country, and embodied their discoveries in the building of a great stone monument in order that higher knowledge might not be lost when warning came that Atlantis was to be destroyed by flood."

Other evidence is in the huge blocks of stone found in the remains of ancient buildings among the Peruvian Andes, gigantic blocks similar to those used in the construction of the Pyramid. Hieroglyphic writing found there is also said to be similar to ancient Egyptian hieroglyphics. Thus the spiritual knowledge, civilisation, culture, science and religion of the Toltec Atlanteans were transplanted into the new land of Egypt, accounting for the ethnological fact that no traces of primitive aborigines have ever been found there.

*To avoid confusion between the exodus of groups of Atlanteans to *Egypt* to preserve scientific religion, and the exodus of others to *Central Asia* to form the nucleus of the present Aryan root-race, it should be recognised that the former was connected with the *Great Pyramid* and the latter with the well-known legend of the *Ark*.

Modern Trends

In the Light of Esoteric Knowledge

by M. E. Haselhurst

"The destruction of the form, in order that the evolving life may progress, is one of the fundamental methods of evolution."

from A TREATISE ON COSMIC FIRE, p.569.

IT would be a brave man who tried to express in a single statement the essence of present trends in the life of humanity. Yet in one sense they can be expressed in a single word, *destruction*. Men appear to be possessed by a veritable mania for destruction, even apart from the terrible destruction that stems from war. Old buildings are torn down in order that new ones may be erected to replace them; forests are flattened to make way for roads; various forms of transport are discarded as new and faster machines become available.

In the more abstract reaches of man's communal life, the same trend is apparent. Established national groupings are in flux. Old forms of government are being challenged and overthrown. Educational systems, penal systems, medical services, social care, all are subject to this pressure to destroy the old and put something new in its place. Even monetary systems are not exempt. The walls and bastions of mankind's established life appear to be in process of demolition, with little thought given as to the reason, and much frightened trepidation concerning the re-building that must needs take place.

In the eyes of the esotericist, all that is happening is a process of laws. Just as the almost incredible control which modern man has established over the external universe has been made possible by the discovery and application of the laws on which it is founded, so the forms which human life takes, its groupings, its corporate expressions in many fields, could be brought under control, and lifted to grander expression, by understanding and application of the cosmic and planetary laws which govern the evolution of life and form.

These laws have been detailed and discussed at exhaustive length in occult literature.

Probably their most modern presentation occurs in the books written by Alice A. Bailey, who lists three cosmic and seven systemic laws, in addition to the Law of Karma.

Two of the systemic laws which have a marked influence on modern life, with its constant eruptions of destructive energy, are the Law of Disintegration, and the Law of Sacrifice and Death. The first of these operates predominantly on the third (atmic) plane and is related to the third ray. The second operates on the seventh (physical) plane, and is related to the seventh ray. These laws are linked in operation, following the connection that always exists between the atmic and the physical planes.

"The destruction of the form, in order that the evolving life may progress, is one of the fundamental methods of evolution."

(A Treatise on Cosmic Fire, p.569)

Most occultists accept statements such as this as axiomatic, but fail to trace the working of law in them. The difficulty of tracing the operation of these associated laws lies, at least partially, in the interpretation normally given to the word "form".

In general, form is taken to signify an organised body, an aggregation of atoms or units arranged in a prescribed, definitely limited shape. But form is more than this. It is, in a sense, everything that is not pure spirit, the reverse side of the life aspect. Within the limits of human evolution, form covers all the vast frameworks of thought that go to make up the scaffolding within which man builds his ascending life.

In all these areas, from the physical body of man, out through political systems, welfare and uplift movements of all kinds, economic systems, cultural and religious movements, forms are brought to a pitch of great perfection, and then destroyed. From the

human angle, this appears as waste, as loss, as an unbearable anti-climax. Only when the concept of law enters is the process seen as one of progression, with the most erratic spoliation engineered by man bound to a purpose greater than man himself can realise.

Tremendous and Stressful Change

At the present time, with the world undergoing tremendous and stressful change, esotericists are faced with the challenge of studying these laws, in order to understand the energies which operate within both macrocosm and microcosm. They are required to find out how to apply the laws in the limited field of human evolution, and how to unfold the mechanisms by means of which these subtle laws may be recognised, directed and controlled.

It is taught that on the path of involution, the Law of Disintegration works through the great world cataclysms; that it governs both physical plane catastrophes and the corresponding destructive eruptions on the astral and mental planes. On the path of evolution, the effects of this law are described as the destruction of the etheric double, and the astral and mental vehicles, when these are left behind. It is also operative in the break-up of the forms in which great ideals are embodied, forms of political control, great religious thought forms, philanthropic concepts, and all the forms which science and art take at any particular time.

This is a startling idea when related to present day life. Consider, for instance, modern art. In the fields of painting and sculpture, there is almost complete annihilation of the concept that one must create recognisable shapes. Much modern work in these fields is, to the normal eye and mind, meaningless, if not actually repellent. Brought under the searchlight of esoteric law, however, these tendencies emerge as the disintegration of accepted patterns, both of thought and of portrayal, in order that the inner world of meaning may break through, establishing for itself new bases in the external, phenomenal universe.

The same trends and tendencies are traceable in literature and drama, in dance and music. Gone are the days when the average

play or story had a beginning, a middle and an end; when music meant rhythm and harmony; when dancing was the epitome of gracious movement. Now dramatists and novelists begin in the middle and frequently never finish at all, but merely stop writing, with unwritten question marks to goad readers and viewers into imaginative thought. Music, using non-melodious note combinations and non-rhythmic timing, achieves much the same effect in a different medium.

Although some of this emergent work is undoubtedly meretricious, a mere copying of somebody's prior success, the sincere work is quite palpably in line with esoteric thought. These artists, whose work in various fields is so often decried, are among those who build humanity's future. They work with the Law of Disintegration to break up old patterns of thought, long-established values, ancient ways of action, in order that the new age may come to birth, and life find expression in forms more suited to mankind's emergent capacities.

On the physical plane, which holds the Divine Life imprisoned at its point of greatest density, the effect of the Law of Disintegration, operating in conjunction with its lower octave, the Law of Sacrifice and Death, can be clearly traced. It is here that its most direct impact on human life is made, and it is here that the greatest misunderstanding concerning these allied laws exists.

Death as Liberation

Because of their finite consciousness, with consequent limited vision, men see death as an end of their aspirations, plans and loves, the one element which they cannot control and which ultimately defeats them. There are very few human beings who can conceive of death as liberation. Yet this is what it is in fact, as esoteric science reveals, and those who live consciously in the world of souls confirm. Forms die, and because men are, for the most part, emotionally polarised, this creates the sense of bereavement and loss, with its concomitant of grief. Yet just beyond the edge of conscious realisation lies the fact that the ensouling Life, the reality within the form, has been released into wider fields of perception and activity. It has shed some of

the weights which anchor it to earth life and thereby been enabled to penetrate one step further into the Divine Life of which it is a spark.

The Tibetan Teacher, Djwhal Khul, states that :

" Death releases the individualised life into a less cramped and confined existence, and eventually, when the death process has been applied to all the three vehicles in the three worlds, into the life of universality. This is a point of inexpressible bliss. "

When world upheavals, whether in the realm of nature, or caused by man's actions, are studied from this angle, new values gradually appear. The finite mind may not at first be able wholly to accept the progressive enlargement of life, which includes unnumbered cycles of life and death, but because it is a true idea it will grow and strengthen as consideration is given to it. Effort to study man's place in the evolutionary process from this viewpoint opens up new vistas of understanding, and at least indicates the possibility that emotional involvement and limited personality relationships have produced unreal values as well as false fears.

In the effort to penetrate and disperse this glamour of limitation, man is driven at least one step forward in his search for meaning in life. He is forced to admit the possibility, at least as a working hypothesis, that life is an infinitely greater adventure than that indicated by the three score and plus years at which it has been accepted for so long. Once it is granted that life is a continuing cyclic process, circling in and out of form under the influence of laws and rays, attention inevitably shifts its focus, and is directed to the attempt to understand this larger process.

Any serious student of esotericism readily admits the axiom that energy follows thought; that it is literally true that "as a man thinketh in his heart, so is he." The full implications of this truism, however, can only be realised as it is applied to the fundamentals of human existence. It is not enough to hold that creative work will last just so long as intention is steadily maintained, thus directing subjective force to a specific objective. It must also be accepted that the human being, in his personality appearance, is merely an expression of an indwelling

spiritual Being, and that it is this inner Real Self, to be called Soul, Ego, Super-Self, or any other name, which holds the form or appearance together, until its purpose is fulfilled. When the spiritual intention is shifted to other, more subtle, areas of expression, the outer form dies, irrespective of whether that form is built of physical, emotional or mental matter. Death, after all, is one of our most practiced activities. The Tibetan Teacher says :

" We have died many times, and shall die again and again. Death is essentially a matter of consciousness. We are conscious one moment on the physical plane, and a moment later we have withdrawn on to another plane and are actively conscious there. Just as long as our consciousness is identified with the form aspect, death will hold for us its ancient terror. Just as soon as we know ourselves to be souls, and find that we are capable of focusing our consciousness or sense of awareness in any form or on any plane at will, or in any direction within the form of God, we shall no longer know death. "

(*A Treatise on White Magic*, p. 494)

To understand the technique of transition is a matter of definite, detailed study in the realm of esoteric science. But long before the individual is prepared to take up this exacting discipline, it is possible to look at life with a measure of dispassion, realising that laws govern all its manifestations, and that these laws are beneficent in purpose no matter how dismaying and destructive are some of the visible results of the energies they direct.

Disintegration Makes Cohesion Possible

The Law of Disintegration, and the Law of Sacrifice and Death, work to produce the breaking up of elements that tend to separate the self from the Self. Their apotheosis is found on the second plane where the Law of Cohesion makes its impact felt, the previous disintegration having effected that which makes cohesion possible.

These tremendous cosmic considerations have direct application to the work disciples are expected to carry out in the world of men. A false evaluation of the form side of life can cause dis-balance in the use of energy. Theories, ideals, any type of fixed beliefs, can lead to glamour, with resultant sacrifice of

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Some Parallels of Hindu Ritual*

by Pandit Usharbudh

RITUAL has been described as a dance before God. When man's deep sentiment towards God becomes very intense it takes the form of a ritual. While mysticism is the consummation of love between soul and God, ritual is the romance, the engagement and marriage.

A mystic has no need of ritual because ritual expresses the relationship between two while mysticism brings the realisation of oneness. Thus the external ritualistic form of religion is reconciled with its mystic aspect like the reconciliation of body and soul.

In Christianity the dispute over the celibacy of a priest has raged for centuries. In Hinduism the problem has been solved differently. According to strict rules a priest performing a household ritual or offering must be a married man. No Hindu ritual can be performed unless the wife of the Yajamāna, the devotee, also participates in it. So the priest is not a monk. A monk in Hinduism represents the inner mystic light of yoga; he has no external observances to adhere to. A Hindu monk is unattached like the breeze. His robe is the colour of the rising sun and he has his hearth, home and monastery wherever the evening falls while he is wandering. A monk performs no rituals whatsoever. Thus there is a separation between the outward and inward aspects of religion. The priest, a married Brāhmana, leads the "dance" of other householders; a monk is totally above it.

The idea of worship as a dance and vice-versa is intrinsic in Hinduism. A spontaneous outburst of song and dance in a temple or during a worship in a Hindu home is a common sight. Lord Krishna says in the *Bhāgawata-purāṇa*:—

"His speech trembles, his heart melts, he cries out often or sometimes laughs out loud; without inhibition he sings out and dances—a single such devotee of mine suffices to purify this whole world!"

*Reprinted from *World Faiths*, the Journal of the World Congress of Faiths, by kind permission of the Editor.

Thus the art of dancing developed in the temples of India. The first great master of the art of dance and drama, Bharata, who systematised the theoretical rules and practice of dance, was also one of the greatest mystic sages of ancient Indian legend. Lord Shiva danced and created the world, so the image of Wata-rāja, the king of dancers, is worshipped widely. Even "secular" dances of India always begin with certain gestures of prayer. One internationally known dancer has said that the only system of dancing in which the Christian Lord's prayer could be danced is the Hindu classical dance, Bharata-nāṭyam, in which there is definite gesture and movement to express each thought and word individually.

Thus ritual in Hinduism is a greatly developed art. A conscientious priest has to learn and practice each *mudrā* (hand and facial gesture) of worship with the same care and diligence as a dancer. He also learns the art of drawing various yantras and madalas, mystic designs, in colour. This type of ritual drawing was the beginning of Indian painting.

In this article we are more concerned with certain parallels in Hindu and Christian ritual and liturgy. Those who have heard the Latin chanting are struck with the similarity to Vedic and Sanskrit chanting but this may be because Latin and Sanskrit are languages of the same family and perhaps because the early Roman forms were often influenced by eastern forms. Let us, however, take baptism.

In Hinduism the idea of a sacred bath, of taking a dip in a river is most widespread. One bathes in a sacred river to purify oneself. Millions of people travel to certain sacred spots to take a dip at a certain time. But this is not all.

(1) A *dikshā*, initiation before a religious observance, consists of a sacred bath.

(2) The Hindu word for a king's coronation is *abhi-sheka*, ("a thorough soaking") from *sic*, to soak, to sprinkle. A king after

coronation is *abhi-shikta*, having been soaked. For his coronation he bathes with the waters brought from every river in the realm.

(3) A disciple goes to study under a *guru* in a hermitage, a *guru-kula* or *ashrama*. This was the ancient Hindu equivalent of the modern boarding school. These hermitages were the centres of all secular and religious learning. Before entering the *guru-kula*, a disciple took certain vows and was given a sacred thread. After completing his education he had to undergo a special *saniskara* which consisted of taking a bath in a river. When he had thus completed his education, made the necessary offerings to the *guru* and taken leave of him, he became known as a *snātaka* (graduate), literally, he who has bathed. This graduation bath is the completion of the disciple's initiation into knowledge and sanctity of spiritual life. The modern Indian word for a graduate is still *snātaka*.

(4) The most important of all in this context is the initiation of a monk. After the head is shaved, the initiate is given a dip in the river and then the *guru* gives him the new vestments of a monk and a new name. This is the beginning of a new life of spirit.

One cannot help but compare Jesus' initiation by St. John by the river Jordan. A Hindu is tempted very much to think that this was nothing more and nothing less than a Hindu *sanyasa*. The Buddhists inherited from Hinduism the same ritual and it is to be remembered that there was a great deal of contact in those days between the worlds of Hindu-Buddhism and the Middle East.

Laying on of Hands

There is also the "laying on of hands." Those who are familiar with the spiritual *dikshā* or initiation of a yogi are aware of the powerful electric current which gives an intense shock to anyone who is touched. The true *dikshā* is a secret but one is allowed only to say, that at the moment of the *guru's* touch to the respective *chakra* whether between the eyebrows or on the head, one feels an electric current as if a live wire were plugged into the body. Through this close touch the power of one passes into the other. It is in this way that the unbroken flow of power from *gurus* to disciples has been maintained from times immemorial. But, in order to give this *dikshā*,

the *guru* often has to prepare himself, together with his disciples whom he directs, for a certain period of time.

What was the secret initiation given by Christ to his twelve apostles? Why is it that the Popes claim an unbroken descent of power in line of succession from Christ? When the Bishop lays his hand on the initiate priest what is the nature of the grace and power he is supposed to pass? It is better to leave the question unanswered.

There are so many questions about Christian ritual that remain unanswered. Why is the wedding ceremony referred to as the "tying of the knot"? In a Hindu wedding, before the bride and the bridegroom walk seven steps together, a corner of the bride's sari is actually tied to a corner of the bridegroom's garment.

As in Roman Catholicism so in Hindu ritual there are special formulæ for every occasion, to put on the vestments, to sip the sacred water, to sprinkle it, and so on. Even the word "chalice" is so similar to *kalasha* which has been used in Hindu ritual since Vedic times. In both religions there are special ceremonies to instal sacred images, to dedicate buildings, etc., and there are processions with sacred symbols. Wine is forbidden in Hindu ritual but the priest places the offerings of food and drink before the image and these are later shared among the devotees, and not to give this *prasada* (communion?) to someone is tantamount to his excommunication.

This leads to the problem of transubstantiation and consubstantiation. The controversy is well-known to Hinduism. Because Hinduism is not a dogmatic religion and is not ruled by an orthodox church authority, the controversy has led to no political schisms. The controversy does not centre around the food and water, as it does in Christianity, but around the actual image. An image is not used as an object of worship until the ceremony of *Prāna-pratishthā* is performed. In this ceremony, the *prāna* or the spirit of the Deity is invoked to come and abide in the image. Now, the question arises whether the image actually becomes the Deity or Deity is merely present as a power in or around the image. Outside observers have often accused Hindus of worshipping images. Nothing could

be further from the truth; the image is merely the vehicle of the Deity. The question of transubstantiation and consubstantiation is not finally resolved but modern thinking is more in favour of consubstantiation.

Similarly there is the theological problem of unity behind plurality. To what extent is the Son one with the Father? How much of the father is present in the Son? Was the Father present *in* the Son in his totality or did Son represent just a certain power and aspects of Father? These are questions of direct interest to a Hindu theologian. A Hindu, like a Christian, believes in one God but accepts his many manifestations in time and place. Each of these manifestations represents certain of God's *Kalās*, aspects or powers incarnate on earth. Krishna is worshipped so

popularly because he represents all the sixteen *Kalās*'s (literally, digits) of God. The question still remains as to the degrees of the *avatara*'s unity with God. Some theologians say that an *avatara* (Incarnation, Jesus, Son) in the flesh is subject to certain limitations which are its nature; others disagree.

There are, therefore, points in the ritualistic form of both Christian and Hindu religions on which the theologians of both sides can hold dialogue. It is possible that the hidden spiritual and mystic meaning behind certain Christian rituals may be found in the ancient Hindu religion. A comparative study of the rituals of the two faiths will greatly help the theologians of both sides and will render profound help to mutual understanding.

Modern Trends

(continued from page 51)

that which is true in order to preserve the form of the beloved or believed-in ideal. The new age will demand the sacrifice of ideals, which are formulations of the human mind, in order to encourage the free flow of the soul quality of love. This becomes more meaningful when it is realised that "the Hierarchy has no ideals, it is simply the channel for pure love." This means that there is true awareness of the Whole, but to achieve this all lesser concepts must be sacrificed, must "die" in order that crystallisation may be offset and consciousness become active in continually enlarging spheres. This means that disintegration of cherished beliefs and long-held ideals must precede those expansions of consciousness which lead to an understanding of cosmic laws, and to capacity to apply these laws in work on behalf of humanity.

In the effort to bring cosmic law within reach of the finite human mind, much of true significance must inevitably be lost. At all levels understanding is aided by the effort to establish relationship. So far as the Law of Disintegration and the Law of Sacrifice and Death are concerned, comprehension is helped by study of the influence of the third ray in their operation.

"It is through activity (or the adaptation of matter to need), that the form comes into being; through activity it is employed, and through that very adaptation it becomes a perfect form, and at the moment of perfection loses its usefulness; it crystallises, breaks, and the evolving life escapes to find for itself new forms of greater capacity and adequacy. It is so in the life of the reincarnating Ego; it is so in the rounds and races of humanity; it is so in the solar system; it is so in all the cosmic processes."

(*A Treatise on Cosmic Fire*, p. 580/3)

Recognising this, mankind's seemingly endless crises fall into some sort of pattern and can be seen to serve a continuing purpose, the extent and scope of which esoteric science suggests if it does not completely reveal. The endeavour to achieve some shadowy awareness of this purpose, and to study the laws by means of which it is being brought into manifestation, brings awareness of destruction as part of the Divine Plan.

The task of the disciple thus emerges as something infinitely greater than mere reparation and renewal. He must apply the laws he discovers and studies to all situations and conditions, striving always to realise Divine Purpose and recognise the processes necessary to its achievement.

Go Forth and Stand

by E. M. Holt

The stories of Elijah and Elisha are symbolic of the evolutionary journey of mankind.

RELATING the world of meaning to the form and the form to the meaning is evidence of soul contact, and this inter-acting transmuting process is depicted by the Biblical story of Elijah. Old Testament stories are said to refer to the etheric body, that network of energy channels which convey the vitality of life. The light and vibratory degree of this vehicle reflect the status of the soul, and determine the physical body's actions.

Elijah's advent is described in the seventeenth chapter of First Kings. His name, like several others from the root "El", refers to God, "God is God", and he is an inhabitant of Gilead ("Rocky"), from Thibe in Naphtali ("wrestling") where Tobit ("Goodness") lived. This would seem to indicate that he was established on the mental plane with some soul contact. In preparation for the coming drought he serves a purifying character-building period hidden near the small brook Cherith ("Cutting"), the discriminating mind, a tributary of the great river Jordan ("Descender"). Here he receives sustenance from ravens, those dire birds symbolic of material experience, and drinks of the waters of Cherith. When the food of matter becomes scarce he responds to soul light and enters Zarephath, a "smelting place" or burning ground, belonging to Zidon, a "Fishing" city.

One of the first signs of soul contact, we are told, is some outward expression of intelligent, loving service. Elijah meets a hungry widow seeking fuel for a fire on which to cook the only food remaining as a meal for herself and son. "Fear not!", Elijah assures her. There will be ample sustenance if she will first prepare a cake for him. The password to the higher, abundant way is *Shrad-dha*, faith. This quality is in reality the life, light, and substance necessary for response.

Acquiescing to Elijah's demands, the woman's faith brings continual food supplies for many days. Later, when the son is sick unto death, Elijah carries him to the high loft where his dwelling is, and stretching over him three times in intense effort of will, brings renewal of life to the boy. Faith has now been corroborated by both reason and consciousness, and the woman, recognising Divinity, affirms that the Word of the Lord is truth.

It is now time for the highest and the lowest to meet, and we read of Elijah being ordered by the Lord to go to Ahab, the reigning king, who with his wife, Jezebel, stands for all that man is apart from his higher spiritual self. For long ages this Dweller on the Threshold has "slain the prophets," and worked against Elijah. Obadiah, Ahab's governor, has come to recognise Elijah as his Lord, but he fears Ahab's vengeance, so it is up to Elijah to shoulder the responsibility. Before the rain can come and end the drought, the meeting between the two great forces must take place.

From the heights of Carmel, the mountain known as "Fruitful", Elijah calls the assembled people to synthesis and decision. "How long halt ye between two opinions? If the Lord be God, follow him, but if Ba-al, then follow him." It is interesting to note that Ba-al, Ahab's god, is the plural form of the word "Bel", indicative of the dual, separative mind of man, ever searching in the wrong direction and lost to reality. In Elijah's words, Bel is "either talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened." The people must have proof of the unity of life, that there is no separation from God.

The determining test is the ability of the contestants to call down fire from heaven and

so destroy the altar and its prepared sacrifice. The followers of Ba-al cry aloud to their god, and shed their blood in vain. At "even", the balance point having been reached, it is Elijah's turn to work with soul power. The soul's first job is to make man aware that he is a living principle of Divinity, and then prepare the three-fold nature so it can automatically submit to the Law of Sacrifice. Elijah prepares his altar in the name of the Lord using twelve stones, wood carefully placed in order, and the slain animal sacrifice placed thereon. The people are commanded to three times pour four barrels of water on all, and Elijah himself adds more until all is permeated. As the highest light, the light of devotion, controls, Elijah commends all to God, recognising himself to be God's servant, and that the people too shall know that their heart has been turned back to the Lord God. Slowly responsibility shines forth in flickering flames from those who have sought and found alignment. Then, as conscious acquiescence grows, the sparks become flames which, rising higher and higher, consume all. Ba-al has been defeated. In fulfilment Elijah hears the sound of abundance of rain. It is time for Ahab to go up to eat and drink.

Mount Carmel

Elijah now takes his stand on the summit of Mount Carmel ("Fruitful"), cast down on the earth, his face hidden between his knees, in meditation deep, as he commands his servant (the lower mind) to ascend the mountain and look toward the sea. Mountains ever symbolise higher states of consciousness, where in clear, stimulating air, the mind, the soul's organ of perception, may be renewed, one-pointed focus attained, and through projected thought and right use of light substance new horizons can be gained. The servant obeys, but not until his seventh ascent, the seven senses being the means of consciousness expansion, does he report, "Behold, there ariseth a little cloud out of the sea, like a man's hand!"

The brain cells are now beginning to work on a higher level, and must draw out the quality and significance of the envisioned thought-form. The revealed quality must now be assumed, or taken on, otherwise it cannot

be passed on to others. The "little cloud" seen as a result of intense concentration is of light-substance, for it lies between earth and heaven on the higher mental plane, well above the emotional sea. Its shape "like a man's hand" indicates the power of creative thought, a tool which can be used at the will of its controller. Recognition, we are told, holds the clue to the mystery of Being. To become a creative thinker along lines of white magic the disciple must recognise the group form toward which his mind tends, for he must learn to work in group formation. The Bible often mentions a cloud of witnesses. The little cloud seen by the servant cannot alone bring much precipitation, but behind it "the heaven is black with clouds", dark because the greater light of unified souls is, as yet, darkness to us. Elijah knows their import, however, and orders his servant to "go up" and tell Ahab to prepare a chariot in which to depart, lest the energy from the raincloud of knowable things overwhelms him. There must be contact with the Triad.

As the rain begins to increase, Ahab rides to the entrance of Jez-re-el ("seed of God"), preceded by Elijah, whose life is now endangered by Jezebel, Ahab's wife, or the negative side of the personality. Soul response is affected by its level of evolvment, its pressures, internal and external, its surroundings, and its contents. The conscious ego, in order to have a conscious experience of Self, must become detached from the organism as a whole. Individualism, and all relationships founded on it must be abandoned. So we read that Elijah leaves his servant, mind having played its part must become a platform, at Beersheba ("Well of the Oath", an old place named by Abraham). This may well indicate the stage of accepted discipleship, the soul's response to the Ashramic note, and contact with the Triad. True occult visualisation must be contacted from the abstract levels of the intuition.

Youth Producing

Under a juniper tree, which name is symbolic of the growing tree, "youth producing", Elijah sits and requests that his life be taken away. Sacrifice of all is the way of the soul, for only the Monad and redeemed personality must eventually remain. Here, the Solar

Angel gives him the rest and food for strength needed to start on his difficult journey to Horeb, the Mount of God. Through intelligent activity God wills to receive back to himself that which his ideas and energy have sent forth. He must respond as a "lively soul" in the spirit and power of Elias. In the New Testament account Jesus thus refers to the "risen" John as "more than a prophet, he is indeed Elias which was for to come!" (St. Matthew 11:14).

Reluctant to go and battle against the many forces demanding his life, Elijah hides in a cave at the foot of the mountain, but the Lord's voice approaches him: "What doest thou here, Elijah?" Then comes the challenging command to full sacrifice; "Go forth, and stand upon the mount before the Lord!" Crises are brought about by the coming together of energies and forces. Elijah responds, and advances toward the incoming light. The Lord passes by. Winds destroy the rocks or crystallisations of his nature; an earthquake shakes his very being; a searing fire follows. The Lord is not in these, but then comes a still, small voice, for the group sound is heard only when all other sounds cease. When this telepathic wordless communication, a synthesis of hearing on all three lower planes, is recognised, Elijah wraps his face in his mantle and stands at the cave's entrance. Enveloped by the group aura, he hears again the words; "What doest thou here, Elijah?" The light entering vertically must be diffused or radiated horizontally into new fields of responsibility and opportunity. Revelations have come gradually through sensory perception (wind, earthquake, and fire) but the still, small voice of inner consciousness (esoteric insight) has no form. It is the inner world of significance, a constant recollection of *being the Self* within. In the words of St. Paul, "Faith cometh by hearing, and hearing by the word of God. Their sound went into all the earth, and their words unto the ends of the world." Hearing confirms truth heard by the hearing-ear of spirit. More response yet is required of Elijah, for the Lord says: "Go, return on thy way to Damascus, and when thou comest, anoint Hazael to be king over Syria." The meaning of the name Hazael, "God sees", indicates

that Elijah must identify with the Deity and with humanity. He must stimulate others by adapting universal ideas to need. He must project from a new point of tension with unshakable belief in the power within himself. He is also told to anoint Jehu ("Who exists"), son of Nimrod (the brave and renowned hunter and builder) as king over Israel. This can typify the spiritual perception which is capable of ruling on the higher planes, for Israel symbolises the northern kingdom. And in Elijah's own place, that of the soul, will the new man Elisha ("God of Salvation") work. The personality will directly serve the Triad. Elisha is identified as a prophet, the son of Shaphat ("Judge"), and the use of intelligent activity is the method to be employed by the disciple as he serves with love. This seems to typify the moving forward after a fourth ray crisis which had produced, in sequence, first a great sense of isolation as he felt that even his life would be taken away; then, a determination to stand in spite of the extent of sacrifice which he must make; next came a recognition of the help and sustenance given by the Solar Angel for his struggle; then followed an attained conviction of isolated unity. This "knowing" came through the use of the head centre, focusing the consciousness of soul-form, the spiritual body. It is the awareness of the power and invincibility within. In the Biblical words, the three anointed kings or aspects "have swords of power", illumination, specific creative ability, and a determination toward service. Elijah has identified with the Whole within himself, and knows it as part and parcel of his own consciousness.

Individual Environmental Field

Indeed, Elisha (a form of Elijah) when found by Elijah, is described as ready to co-operate with the Whole, for he has long been ploughing his individual environmental field. He had utilised eleven yoke of oxen, and was now working with the twelfth (twelve centres). The constellation of the serving man, Aquarius, is sometimes called "the plough", and in this sign, we are told, the disciple becomes the serving master. In the spirit of non-separativeness he has been drawing out the good of earth for planting and har-

esting. Elijah passes by him and casts over him his mantle, thus enveloping Elisha in the light of the group soul. Responding to this increase of light, Elisha bids goodbye to father and mother (symbols of the sense of duality present from his birth) and dedicates all creative energies (the oxen) to world service. He whole-heartedly follows Elijah, ministering only to him.

Subsequent chapters describe the temporary but violent conflict between soul and personality in accounts of battles with Ahab until this long-reigning king has been conquered. Through the technique of fusion used by the soul (Elijah) light comes gradually and is worked out in plans, the energy being anchored in the appropriate centres and used wisely. Sound, the agent of speech from within, becomes the basis of existence, the method of being, the final unifier, and enlarging concept.

The last accounts of Elisha and Elijah seem to refer to the final release of the soul after many years of earth service. It is the opening up of the Higher Way, when the soul will finally merge with the Monad. Then, only personality and the Monad will remain as the working unit. We are told of Elisha's following Elijah step by step, and realising as they reached Bethel, the Mount of God, that Elijah will be taken from him. Together they cross the Jordan on dry land, for all desire has ceased except that Elisha would wish a double portion of Elijah's spirit to be his to use in service. Elijah promises that if Elisha sees him taken up this will be so. A chariot of fire appears with suddenness between them. This vehicle, used in racing and in war, may typify the dynamic energy of the Monad. It is of such power that only the expert may drive with it, standing as a point of sacrificial fire, focused within the fiery Will of God. The flaming horses or horsemen can well represent the kundalini energies rising up toward the buddhic levels. Elisha does see Elijah rise in the chariot, and cries: "My Father, my Father, the Chariot of Israel and Horsemen thereof!" He rends his own clothing in two pieces, and takes up Elijah's mantle, and with it parts the waters that he may return over the Jordan. In Jericho he is recognised by the other prophets. A new Cruse is given him, and in it he puts salt, the

individual savour of himself as salt of the earth. This salt he casts into the spring of waters, saying: "I have healed the waters." From that day there would be no more death or barren land. All would be fruitful for the Lord.

The last events recorded are most interesting, and unless interpreted with an inner meaning would be very difficult to understand as acts of a man of God. On the return journey to Bethel (City of God), as Elisha goes on the way, little children come out of the city and mock him, saying: "Go up, thou bald head!" Elisha curses them in the name of the Lord, and two she-bears emerge from the woods (place of growing trees) and "tare forty-two of the children."* Then Elisha proceeds on his way to Mount Carmel and to Samaria, ("Watch Mountain").

Calling Down of Energy

Perhaps we may read into this strange tale the fact that Elisha's awareness, centred in the highest head centre, is open to the Budhic consciousness and receiving Atmic power. His cursing may be the calling down of this highest energy in order to assimilate the substance of the elemental lives. The right use of will is necessary. Death is an act of the intuition, transmitted by the soul to the personality and then acted upon in conformity to the Divine Will by the individual will. Death releases the individual to the group. The constellations of the Great Bear and the Little Bear are two important circumpolar star groups. They represent spiritual teachers who send forth occult energy; Ursa Minor refers to the subjective mind. These powerful energies give assurance to Elisha. The clue to ray one, we are told, is the divine incentive, "the life in the seed" which destroys all forms that realised fruition may eventuate. Its highest realisation is initiation.

Elisha now can be said to be aware of the unity and purpose of life, and can go forward with recognition to co-operate with the Plan through his response to polar union. His body is now "a living sacrifice, holy, acceptable unto God," the fulfilment of his reasonable service.

*"Every release of power implies the release of a power of opposite polarity."

Sermons in Stone

by Frances Paelian

*O, Lord, . . . be thou my strong rock, for an house of defence to save me,
for thou art my rock and my fortress . . . Thou art my father, my God, and
the rock of my Salvation . . .*

PSALMS 31 and 89.

MANKIND, in its persistent indifference toward the lowest of the four physical kingdoms, the mineral, has overlooked one of the most tantalising keys to the Divine Plan. "The stone which the builder rejected" and possibly mythical Philosopher's Stone, the supreme goal of the mediæval alchemists both represent the supreme drama of man's initiation.

It takes no stretch of the imagination to perceive the Divine Plan hidden in the geometry of the crystal, the very name of which suggests that of the Christ. God's radiant beauty reveals itself in the scintillating colour of the precious stone. The orderly structure of the ruby or sapphire reveals the organisational factor of the seventh ray.

The Tibetan Master gives us precious hints when he shows us that carbon, the diamond and the radio-active mineral are three stages of human evolution and initiation. The goal of the universal concept is seen when the jewel rays forth its beauty and radium shoots forth its stars. If you understood the history of the crystal, the Master tells us, you would enter into the glory of God. If you could enter into the attractive and repulsive consciousness of a piece of iron, you would see revealed the complete history of evolution. When a man understands the long way the diamond has travelled, he will see the long road that all the sons of God traverse, governed by the same laws and unfolding the same consciousness.

Of the four kingdoms of nature, the mineral is supposedly the most inert, though Donald Hatch Andrews, the scientist of John Hopkins University tells us, that an atom of calcium, for instance, is an entire universe. The electrons revolving around their nucleus all make celestial music.

Possibly it is because the deepest point of involution is the starting point of evolution, or perhaps it is for other reasons, but the rock has always been a symbol of God. Nearly all primitive peoples set an elongated rock on end as a symbol of God's fatherhood. These, of course, were mankind's first groping toward the art of sculpture in all its symbolic grandeur. We read that Jacob, on awakening in the morning after his marvellous vision of ascending and descending angels, set on end the stone upon which he had rested his head. He then poured oil over it as an act of worship, a custom still practised by the Hindus of today in worshipping the father God, Shiva.

The first images of Jehovah were upright stones. These were frequently used as markers to indicate ownership of certain expanses of territory.

The ancient Jewish tribes, living in a sandy territory as often as not without shade trees, had the highest respect for the great rocks of their country. They provided shade against the terrible noonday sun and ambushes or fortresses against marauding enemies. As these good friends were indeed protectors and saviours of man, it was not difficult to see how the ancient Hebrews identified them with God and wrote of them in the most poetic language. In Psalm 31 we read: "The Lord is my rock and my fortress and my deliverance," and in Psalm 89: "The rock of my salvation." And touchingly the Psalmist sings, in Psalm 61: "When my heart is overwhelmed, lead me to the rock that is higher than I . . ."

Isaiah 32 describes the coming Saviour as a hiding place from the wind, as a river of water in a dry place, as the shadow of a great rock in a weary land. We still sing: "Rock of Ages, cleft for me."

Relationship between God and Moses

Rocks played an important *rôle* in the strange and special relationship between God and Moses. When the Children of Israel were parched on their desert journey, Jehovah admonishes Moses to "speak to the rock before their eyes." Moses then strikes the rock at Horeb and the water gushes forth to save the lives of the thirsty people and their animals. Later, it is on slabs of stone that God inscribes the Tablets of the Law in cuniform writing. Rocks not only preserved the life of man but nourished the hungers of his soul for communication and the magical background for the carved or painted "prayer." Shamanistic people attuned themselves to the objects of their desire or prayer by painting game animals, or whatever else they craved on the surface of a rock. One of the most famous keys to the culture of ancient Egypt is the Rosetta Stone, on which both Greek and Egyptian symbols were engraved, opened the door to the mysteries of ancient Egypt.

It was on a rock that Abraham planned to sacrifice his son, Isaac, and it was by this humble object that the future King David killed his formidable adversary, Goliath.

But it is mainly in the life of Jesus that we can follow the history of man's initiations by means of the mineral kingdom. In his life, the stone was the symbol of enduring values, an instrument of temptation, of punishment, a weight, an obstacle . . . and in the most dramatic climax of Jesus' earthly life, an obstacle, which, when surmounted became the symbol of mankind's victory over death and ultimate triumph.

Jesus was born in a cave, which was a hollowed out rock. After his baptism, he withdrew to the desert and suffered three temptations, all of which were involved with stones. This wilderness experience necessary to all shamans and initiates was essential to the attainment of magic power. If, however, the power is exploited to the service of the ego the initiate cannot be a white magician. In this case, Jesus, weak with fasting, refused to turn stones into bread. He also rejected the suggestion of the devil to leap from a high rock because angels would keep him from dashing his foot against a stone.

The last temptation, which was from a high stone pinnacle was that of misuse of power. Today's supreme danger, which in our age also represents the mineral kingdom is in the form of radioactive uranium for bombs.

It is clear that Jesus, like his Old Testament forebears, held rocks and stones as a symbol of God, a representative of man's highest concept of permanence. Permanence, of course, is relative, but to man, the mineral, in spite of the fact the scientist finds it a singing, dancing universe of whirling entities, or electrons, is his symbol of the everlasting. That is why today diamonds are given to one's best loved, whenever possible, at the time of engagement or marriage to represent eternity. Also in the more solemn or sad "rite of passage" the ultimate parting of dear ones, angels and other symbolic forms are carved out of stone as the ultimate in nearly perpetual memorials or monuments.

One of the first acts of Jesus, when he began his mission and collected his disciples about him, was to lay the foundation stone of his Church. This was not an edifice, Jesus did not build or even write anything, but the appointment of St. Peter, whose name means "a rock," to lead this great work. This honour was accorded to the disciple because as Dr. Kunkel said, he had "X-ray eyes"—we would say clairvoyance—and Jesus knew that Peter truly understood his inner nature and purpose.

When Jesus, surrounded by the disciples, went about his work the stone or rock always figured in his parables in both favourable and unfavourable analogies. Even his "peak experiences" usually occurred on rocky hills, possibly sitting or standing on large boulders themselves in order to see better or to be observed. These include the Sermon on the Mount, the Mount of Transfiguration where he saw Moses and Elias, and the last tragic mountain, Golgotha, where the rock formation suggests a human skull. Of course the symbol of this also represents the cranium where the pineal and the pituitary gland eventually contact one another to bring about man's ultimate victory.

When Jesus praised the house built on a rock, the life founded on Divine Truth, it was favourable. Yet the rocks that hindered

the growth of the seeds falling among them were not so, or those which would be inexpedient to offer as bread, a poignant memory of his own, no doubt. He was also against the use of rocks as instruments of violence, ironically limiting these weapons to the theoretical individual who considered himself "without sin." Needless to say, this remarkable person failed to present himself and his weapon.

Punishing the Transgressor

Still, Jesus used the example of the stone symbolically as an agency of punishing the transgressor. He declared it better that a man be weighted by one of these and drowned in the sea than to corrupt or molest minors, an argument not too easily dismissed in these days of violence to the innocent, who as in one incident of a couple of years ago, were not even safe in their churches. The keystone, the stone the "builders rejected," Jesus also warned in Matthew 21, might destroy the unwise workman if it fell upon him. And the prophecy, "no one stone on the other" was a graphic description of devastation, such as we saw in East Berlin just after World War two.

When Jesus' earthly mission in the Holy Land was about to come to a close, we see him, at least traditionally, struggling with his ultimate challenge, whether or not to undergo the Crucifixion, when with his magical powers he might easily save himself.

We can all visualise the famous painting of Jesus in the Garden of Gethsemane leaning, hands folded in prayer, on a rock. In *Esoteric Astrology*, by A. A. Bailey, we find that the rock symbolises the influence of the planet Vulcan. Vulcan represents the fourth initiation, with its quality of alone-ness and isolation. A Jewish folk expression goes "only a stone should be alone," which is used to urge disinterested single persons into the bonds of matrimony. Vulcan governs the mineral kingdom.

The most famous stone in history stands as a climax. This is the stone that was rolled mysteriously from the door of the Tomb on the Day of Resurrection, Jesus' supreme triumph. It is a known fact that initiates of

all religions have the power to move abnormally heavy objects by subjective magical power, rather than by the use of physical hands. The Egyptian pyramids have been alleged by some to have been built in this manner.

On this supreme occasion, however, the stone's removal symbolised the freeing of mankind from the obstruction of matter and the bondage of death. At this supreme turning point, the apparently insurmountable obstacle became the symbol of the unobstructed universe, indicated still further by the fact that an angel sat on the top of it.

Still, in spite of this glorious consummation there are no real endings in life in a universe of infinity. The Christ, after the portion of his life accounted for in the New Testament was closed, went on to higher and higher initiations as the representative of the second day. And again the symbol of the rock accompanies him.

We are especially aware of this in the account of the annual occasion of the Wesak Festival. At this supreme moment of the entire year, the Christ awaits his great brother, the Buddha, on a high rock in the Himalaya mountains, which is an analogy of the "upper room" of the Bible and the rock of St. Peter. And here we find a bowl of crystal, symbol of the initiate's purified vehicle. Even in Shamanism the initiate claims that his inner organs (subjective vehicle) have been replaced by crystal.

Truly, the life of Jesus assures us that when man understands the long way the mineral has travelled to become the precious stone, he will see the long road all the sons of God traverse, governed by the same law and unfolding the same consciousness.

St. John's book of Revelations describes the Holy City as profusely decorated by jewels. Dr. Robert Chaney of Los Angeles comments that jewels symbolise the awakened energy centres of man, who himself becomes thus "the jewelled tree of life." And finally the man who overcometh, Revelations tells us, is given a white stone with a new and secret name on it. "Name" and essence and quality are one.

Following the Christ

by Helen Dillon

If we give our all to the Christ, we shall truly be made whole by the "sacrifice."

IS it possible to define what following the Christ actually means? One may assert, "I do follow the Christ". But how can this be tested and proved? Is it not by the relinquishment of personality demands that this is achieved? By a life designed to bring about the giving of all that is possible of time, effort, money, mind, understanding, heart, soul and spirit, and in the physical body? People of all sects dutifully, and often devoutly, attend their places of worship, but do not seem to bring very much of the thought of their God into the ordinary life as it affects those whom they contact. For anyone who is irrevocably committed to this service as a working disciple, preparing for his coming, the blending of the personal life with the spiritual life must become a daily, hourly experience.

Nothing should be, in any way, an impediment or contradiction of spiritual truth, inasmuch as one has an understanding of this truth. If there is any conflict between the spiritual knowledge and the physical expression of living, then before one can attempt to follow the Christ, this conflict must be resolved, and a way of physical plane living worked out which will not negate spiritual truth as it is known.

The life pattern of the man in the street, while important as each of God's children is important, is not on display as a pattern to others. A disciple, on a higher round of the evolutionary ladder, in a position which affects many others, must exemplify in his everyday life the principles taught by the Lord Christ.

To say without reservation: "I do follow the Christ," is a very sweeping statement indeed, but the intent to do this must be active in all disciples, else how would they be able even to become aspirants? May not this

be achieved by the relinquishment of the personality demands?

If one serves the Christ a small part of the time and serves one's own desires for a much larger part of the time, is this really following him to the extent now called for?

A dedicated working group of disciples, in communication with the inner plane, does not have to wonder what its work is in this preparation for him. Their work is made clear to them, and they are asked for their fullest co-operation.

To follow the Plan, more and better work is needed, at whatever personal sacrifice. No one of us follows perfectly. We make our own dedication sincerely, and the intent and motive are as pure as we are able to create. But we all have our weak spots which we try to correct as we become aware of them. Some things fit, as we apply the yardstick of discipleship service; others do not. Let no man wear the moccasins which do not belong to him, but let him consider the fitting of them to himself to be done in all truth.

As we remember and realise that all God's children must be helped to go forward, do we give enough of our time and effort to the subjective work which is so needed? Do we sufficiently realise that energy does follow thought, and "as a man thinketh, so is he" and so is his effect on his environment? Do we uphold the truth as we know it? Do we understand the difference between freedom for a disciple and freedom for the man in the street?

Do we watch the unkind or cruel word and deed? Do we waste our Father's time in selfish pursuits? Do we share our worldly goods and gifts, lent to us by our Father to share? Do we try, by sacrifices large and small, to help alleviate the suffering, the hun-

ger of heart or of body of any of his children, the lost, the homeless, the hopeless ones? Do we understand the difference between want and need? Do we give to any in need who cross our path, without exacting tribute, "to serve and not exact due service"?

Why Call Ye Me Good?

If we find ourselves guilty of these and other deviations, should we not manifest the intent on lines nearer those of the Pattern Man who followed Christ most implicitly to the end? Even he said, "Why call ye me good?" Is not this measure the only possible test?

So let us strive mightily to express the purity of our intent in all departments of living that we may earn the right to say: "I do follow the Christ in so far as I am able." This is the basis of the law: "Love thy neighbour as thyself," which is the love of God in action, the law of the One.

"Love thine enemy" is a part of this great spiritual law, and implies recognition of the life of God in him, as it is in each one. Hatred begets only hatred, so let not one iota be

added to it by giving way to anger, harsh words, bitter thoughts and separative action, without understanding the reasons causing the action. In striving to follow the Christ, eliminate all negative and separative attitudes from the consciousness, so that compassion may develop, the compassion the Master Jesus spoke of so often.

"Love ye one another as I have loved you . . . Be ye perfect even as your Father in Heaven is perfect."

"Be ye perfect." It can be done and it will be done in our own good time. And we may hasten that time if we will.

Following the Christ means that, and no less. Walking in his footsteps means that, and no less. Becoming what he is, is exactly what he means; and it is for each of us to attain, in one eternal day.

We shall come closer to him in each lifetime as we keep on trying and keep on trimming the lamp and refurbishing all that is required to make that Light glow and grow in us—as his instrument of peace.

Each one of us, whoever we are and wherever we are, is his instrument of peace.

All manifestations and every point of crisis are symbolised by the ancient symbol of the point within the circle, the focus of power within a sphere of influence or aura. So it is today with the entire problem of ending the world glamour and illusion which fundamentally lie behind the present acute situation and world catastrophe. The possibility of such a dispelling and dissipation is definitely centred in the two Avatars, the Buddha and the Christ . . .

When the work of the Buddha, or of the embodied buddhic principle, is consummated in the aspiring disciple and in his integrated personality, then the full expression of the work of the Christ, the embodied principle of love, can also be consummated and both these potencies, light and love, will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole, and today humanity, having reached maturity, can "enter into realisation" and consciously take part in the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thralldom of matter; it will produce, also, the dispelling of illusion and the recognition of truth as it exists in the consciousness of those who are polarised in the "awareness of the Christ".

from THE EXTERNALISATION OF THE HIERARCHY, pp. 359, 361.

Expectation

ONE day, the Gospel tells us, the tension gradually accumulating between humanity and God will touch the limits prescribed by the possibilities of the world. And then will come the end. Then the presence of Christ, which has been silently accruing in things, will suddenly be revealed, like a flash of light from pole to pole . . .

We must expect him, no longer a small chosen group among us, but all men. The Lord Jesus will only come soon if we ardently expect him. It is an accumulation of desire that should cause the Pleroma to burst upon us . . .

We Christians have been charged with keeping the flame of desire ever alive in the world. We have allowed the flame to die down in our sleeping hearts . . . Who is there who sets a course in the midst of our darkness towards the first glimmer of a REAL dawn? Where is the Catholic as passionately vowed (BY CONVICTION and not BY CONVENTION) to spreading the hopes of the Incarnation as are many humanitarians to spreading the dream of the new city? . . .

The flame must be revived at all costs . . .

Let us look at the earth around us. What is happening under our eyes within the mass of peoples? What is the cause of this disorder in society, this uneasy agitation, these swelling waves, these whirling and mingling currents and these turbulent and formidable new impulses? Mankind is visibly passing through a crisis of growth. Mankind is becoming dimly aware of its shortcomings and its capabilities . . . It sees the universe growing luminous like the horizon just before sunrise. It has a sense of premonition and of expectation . . .

Those of us who are disciples of Christ must not hesitate to harness this force, which needs us and which we need . . . We should share those aspirations, in essence religious, which make the men of today feel so strongly the immensity of the world, the greatness of the mind, and the sacred value of every new truth. It is in this way that our Christian generation will learn again to expect . . .

The greater man becomes, the more humanity becomes united, with consciousness of and mastery of its potentialities, the more creation will be, the more perfect adoration will become, and the more Christ will find, for mystical extensions, a body worthy of resurrection. The world can no more have two summits than a circumference can have two centres. The star for which the world is waiting, without yet being able to give it a name, or rightly appreciate its true transcendence, or even recognise the most spiritual and divine of its rays is, necessarily Christ Himself, in whom we hope. To desire the Parousia, all we have to do is to let the very heart of the earth, as we Christianise it, beat within us . . .

(Extracts from *Le Milieu Divin* by Pierre Teilhard de Chardin, reprinted by kind permission of the publishers, Collins, London).

Resurrection

The whole concept of resurrection is the new and most important revelation which is coming to humanity, and which will lay the basis for the new world religion.

In the immediate past, the keynote of the Christian religion has been death, symbolised for us in the death of the Christ, and much distorted for us by St. Paul in his effort to blend the new religion which Christ gave us with the old blood religion of the Jews. In the coming cycle, this distorted teaching on death will assume its rightful place and be known as the disciplining urge to relinquishment and to the ending by death of the hold by matter over the soul; the great goal of all religious teaching will be the resurrection of the spirit in man, and eventually in all forms of life, from the lowest point in evolution to the highest monadic experience. The emphasis in the future will be upon the "livingness of the Christ nature," the proof of which will be the risen Christ, and upon the use of the will invoking this "living display." The glory and the radiance of the Transfiguration initiation will eventually be relegated to its destined place, and what is meant by the "display of life" will dimly be sensed in its unimaginable beauty.

The line or the path or the day of resurrection is the "radiant way" to which we have given the cumbersome name of the antahkarana; this way leads straight and directly from one great planetary centre to another, from humanity to the Hierarchy and from the Hierarchy to Shamballa. This is the way of resurrection. It is a way which is composed of the light of intelligent substance, of the radiant attractive substance of love, and the karmic way which is infused by the essence of inflexible will. Forget not that karma is essentially the conditioned will of the planetary Logos as he orders all things toward the ultimate goal of life itself through the process of livingness, of loving understanding, and of intelligent activity.

from A TREATISE ON THE SEVEN RAYS, VOL. V, P. 318.

